THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore" (PSALM 132: 12).

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OUR DUTY TO GOD, TO HUMANITY, AND TO COUNTRY.

OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH AT THE EIGHTY-SEVENTH ANNUAL CONFERENCE OF THE CHURCH, APRIL 6TH. 1917.

I AM very happy in the privilege that I enjoy of meeting with you in the opening session of the eighty-seventh Annual General Conference of the Church of Jesus Christ of Latter-day Saints, and I can assure you we feel highly honored, as every one present associated with the Church must feel, in witnessing the great multitude who have assembled here this morning in honor of the opening of this conference. I fear that it will be somewhat difficult for me to get my voice in trim sufficient to make myself heard and understood. It is no small task to attempt to address an audience like this, depending, as I do, upon the promptings of the spirit that may pervade our conference in regard to what I shall say. I have certainly obeyed, in this respect, the injunction of the Savior, as recorded in the Scriptures (Matt. 10: 19, 20): "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak." The Spirit will give the impressions that are needed as far as the time will permit, and as far as we are susceptible to the impressions of the Spirit of God. I sincerely do hope that the Spirit of the Lord will pervade this assembly and have place in our minds and hearts, that we may rejoice in the privilege that we have of meeting together under so favorable circumstances, witnessing, as we do in our assembling here, the many blessings and privileges the Lord has vouchsafed unto us.

We are living in critical times. Conditions are such as practically defy either description or complete understanding, for we

can see to-day only what is visible to us, but no one, unless inspired, can foretell to-day what may occur to-morrow. But we need not be concerned anxiously about this, for the duty of members of the Church, as such, and their duty as men and women in the communities in which they live, and as citizens of our country, are of the greatest importance to us for present consideration. Our duty is to seek for peace and happiness and the well-being of the whole human family, as far as it lies in our power to exert an influence to this end; and if we do our duty to-day, as members of the Church, and as citizens of our state and of the adjoining states in which we live, we need not greatly fear what to-morrow may bring forth.

One of the things that impress me as a matter of importance to be considered by the people of our state and of this intermountain region is a careful course of prudence, economy, and extreme industry and carefulness with reference to the production and conservation of the necessaries of life. We have had a long winter, which has extended down far into the lap of spring. It is possible that we may have a short season for growth of grain and cereals of all kinds, together with vegetables and fruits, that are needful to sustain life. We should realize that we are dependent upon the soil and upon tilling it, the labor of the husbandman and the blessings of Almighty God upon our labors and upon the soil, for the necessaries of life. We cannot subsist without these things.

I think that the united faith and prayer of the people who believe in the possibility of the answer to the prayers of those who are devout and who have faith in God, should be lifted to the Giver of all good, that peace may continue to prevail over all our land, and that prosperity may attend the people of our great country; that peace may also be restored to all the nations of the earth, when it shall be the purpose and the will of God that it should be. I think it is our duty to ask the blessing of the Lord upon the labor of the husbandman. That the blessings of the season's fruitfulness may be bestowed upon those who till the soil, and who earn the bread and food necessary to sustain life. In years gone by, even before our state was a territory, the earliest settlers of this country were, by the merciful providences of the Lord, and the wise counsel of the leaders of the people, in a position to help their neighbors with the necessaries of life. While many of them in the south, the north, and in the western part of our country were searching for gold and precious metals, things that would not in themselves sustain life, we were cultivating the soil, producing that which was needful for them, and they poured their gold into our laps for the food that we gave them in return, to sustain their lives and to enable them to prosecute their labors. I hope the people of this state, especially the Latter-day Saints, will prove themselves to be veritable Josephs in Egypt, that when necessity stalks abroad through the land, the needy may apply to us for that which is necessary for their happiness and for their

subsistence. I understand that the authorities at Washington have requested those in charge of our Agricultural College, in the north, to exercise all the influence they can to prevail upon the people of this state to economize and to produce, save, and store up, to the best of their ability, those things that will supply, if need be, even the sinews of war, if war should come.

Speaking of the possibility of conflict, of war, I exhort my friends, the people of our country, especially in this intermountain region, to maintain above all other things the spirit of humanity, of love, and of peace-making, that even though they may be called into action they will not demolish, override, and destroy the principles which we believe in, which we have tried to inculcate, and which we are exhorted to maintain: peace and good will toward all mankind, though we may be brought into action with the enemy. I want to say to the Latter-day Saints who may enlist, and whose services the country may require, that when they become soldiers of the State and of the Nation, they will not forget that they are also soldiers of the Cross, that they are ministers of life and not of death; and when they go forth, they may go in the spirit of defending the liberties of mankind rather than for the purpose of destroying the enemy. If we could convert them to peaceful ways and to the love of peace without destroying them, we would become saviors of men. And it is abominable that men who engage in the great and grand and necessary duty of protecting and guarding our Nation from the encroachments of wicked enemies, cruel and destructive foes, should not maintain among themselves lives of honor, virtue, purity, and of immunity from sin and crime of every kind. It is a disgraceful thought that a man to become a soldier should become a rake and abandon himself to crime and wickedness. Let the soldiers that go out from Utah be and remain men of honor, and when they are called obey the call, and manfully meet the duty, the dangers, or the labor, that may be required of them, or that they may be set to do; but do it with an eye single to the accomplishment of the good that is aimed to be accomplished, and not with the blood-thirsty desire to kill and to destroy.

Charity, or love, is the greatest principle in existence. If we can lend a helping hand to the oppressed, if we can aid those who are despondent and in sorrow, if we can uplift and ameliorate the condition of mankind, it is our mission to do it; it is an essential part of our religion to do it. And I say to our friends present that we have an organization in the Church of Jesus Christ of Latter-day Saints that is perfect in its operation, by which we may call to-day to almost the whole Church for aid, and to-morrow we shall receive returns with the generous contributions that are freely given for a good cause, and it will cost nobody a cent. Every dime contributed for the benefit of the poor goes to the poor, and is not consumed by charitable organizations, who collect

and handle means intended for the poor, and are paid for their service, thus absorbing a large percentage of the means contributed for the benefit of the poor, by those who are not poor. I wish to announce that to our friends. The Latter-day Saints know this, they understand it. They have recollection of recent events in which, within twenty-four hours or thereabout, the people of the Church of Jesus Christ of Latter-day Saints contributed somewhere near $35,000, and it was sent to the afflicted people of the east that were suffering in consequence of the war, and it was put into hands which would distribute it wisely to those who needed, without cost to anybody, and a portion of that fund, which was not distributed, remains to be dealt out to those who are really in need, as their circumstances require.

I should not occupy too much of your time, but I have another thought or two that I wish to announce, merely as a matter of reference or as a text, perhaps, for those who may follow, if the Spirit so leads, to amplify. We admonish, we beseech our brothers and sisters in the gospel of Jesus Christ not only to honor themselves by a proper course of living, but also to honor and love and be charitable to your neighbors, every one of you. We admonish you not only to keep the greatest of all the commandments that have ever been given of God to man, to love the Lord, your God, with all your heart and mind and strength, but we exhort you also to observe that second law, next unto it, to love your neighbors as yourselves; return good for evil, do not revile others because you are or may be reviled. We have no need to tear down the houses of other people (using this expression as a symbol). We are perfectly willing that they should live in the homes they have erected for themselves, and we will try to show them a better way. While we will not condemn that which they have and cherish above all other things in the world, we will endeavor to show them a better way and build them a better house and then invite them kindly, in the spirit of Christ, of true Christianity, to enter the better dwelling. That is the principle, and I wish to impress it upon you this morning. I desire to impress, if I can, upon the minds of the parents the necessity of properly instructing and teaching their children with reference to this glorious principle, charity and love, that love for our neighbor that will enable us to cherish his rights as sacredly as we cherish our own, to defend the rights and the liberties of our neighbor, as we would defend our own rights and liberties, put up the fallen bars in the fences of our neighbors, that are carelessly left down, just as we would put our own bars up surrounding our own fields, in order to protect our crops from the ravages of stray animals. That is a simple thing to say, but there is a meaning in it, and it is a very important thing for us to observe. Many of us are farmers. I have heard of some people who were so far from a love for this principle of kindness that they would prefer to tear down the fence and let

down the bars of their neighbors in order that they might receive damage rather than to put up the bars and try to protect them as they would wish to be protected themselves.

(TO BE CONTINUED.)

WHY I LEFT THE PRESBYTERIAN CHURCH.

(*Continued from page 341*).

They also showed us that when our sins were remitted, we were fit for the Holy Ghost to dwell in, for, said they, the Holy Ghost will not dwell in unholy tabernacles.

Consequently, I was baptized. Then laid they their hands upon my head and conferred upon me the Holy Ghost.

When I had been baptized, O how I yearned to tell my friends! How I longed to see all converted to the gospel! It seemed so simple and plain, and I thought there would be no difficulty in convincing them of the truth. But in this I was doomed to disappointment; for as soon as I bore testimony to the truth, they began to ridicule me and all who believed as I did. How sad I felt! I thought I had failed to explain it right and decided to try again, for the more I pondered over the gospel, the plainer and simpler it seemed to me. So I tried again.

I know that the Holy Ghost is given by the imposition of hands by men having authority on earth to-day, as the apostles of old had. I also know that the power of the Spirit is made manifest in our day. I have seen the sick raised up from the bed of affliction, after their physicians had given them up.

I remember when one of the best doctors in town was called to the home of one of the saints, to attend a child. When he had examined the little sufferer, he shook his head and declared that it was a case of hopeless erysipelas. He did not think she could live long. Then her parents sent for the elders of the Church, and they anointed her and prayed the Lord to heal her. God heard that prayer. When the doctor came the next morning, he stood aghast and exclaimed, "This is wonderful! Remarkable! The rose has completely left the child." He declared, further, that "a miracle must have been performed." Yet, he was not aware of the fact that it was the work of the Lord, through the instrumentality of the humble "Mormon" missionaries.

I could relate many such instances. Let me cite one more:

My own daughter took sick. She was ailing for several days, getting weaker gradually, and, finally, she had convulsions. One day her condition was so serious that her mother sent for me to come home from work. When I saw my little girl, I was troubled indeed. She was our only child, and I feared that she would be taken from us. I did not think of calling a doctor, but my heart went out to the great Physician, and I hurried to make myself ready to go for the nearest elder, who lived ten miles away. Im-

agine my surprise, when, on opening the door to begin my journey, the elder whom I was going to call stood there before me. "Oh," I exclaimed, "how glad I am to see you; my little daughter is so ill; please administer to her." The elder willingly complied with this request, and, in blessing her, he asked God to grant that she might not take fits any more. After the prayer, he turned to us and said, "You may rest assured that she will not take fits any more." And this proved a true prediction. But otherwise she did not seem to improve very fast. For some time she seemed to be more dead than alive. Oh, how I prayed!

About midnight I was almost exhausted. Then I tried to reason with my heavenly Father, something like this. You know that I have faith in you, Father, and I know that you can, if you will, restore my child, but this trial I cannot understand. In the anguish of my heart I cried out, "My God, my God, why hast thou forsaken me?" When I looked up, the child was sleeping nicely. Then I knew that my Father had heard me. In the morning she was still so weak that she could not stand on her feet, but, it being Sunday, one of the elders came to hold meeting, and he administered to her again. He also blessed her and promised her that she would be restored to health. We went to meeting, and when we returned, in about an hour and a half, she was walking through the house as usual. Does any man dare to tell me that the signs do not follow the believer? The two girls who were healed are grown-up women to-day, and they can testify to the fact that the gospel is on the earth, and that the power of God accompanying it is the same as it was in the days of the first Apostles.

On one occasion I was brought up from a shaft in a cage and held at the wheels at the mouth of the pit for some time, but the Lord saved me. On another occasion I was in water, over the head, while on the cage, in a shaft half filled with water. Again I was saved.

Once, when looking after the lives of others in a fiery mine—I was on the night shift then—I was asked by the manager to stay in the morning and assist him, and others, in clearing out the gas. This I readily promised to do. Just before they came in the morning, I sat down in a bye-road to wait for them. While sitting there I heard distinctly a voice calling me twice, "Jamie, Jamie!" I immediately arose and looked round to see where the voice came from, but I could see nobody anywhere. I sat down again, trying to persuade myself that my imagination had played a trick on me; but the voice came again, as distinct as before. I had no fear, but the thought struck me that something must have happened at home. I went home, and, to my surprise, found everything as usual. I had been home for two hours, perhaps, when I was told that there had been an accident at the mine, and that two of my companions had been killed, while another was seriously injured. The Lord had, mercifully, drawn me out of the death-trap.

Let me refer to another incident.

At one time I was working by the side of some good Plymouth Brethren, and we often talked on the principles of the gospel. On some points we did not agree, and as they considered themselves unable to prove their doctrines by the Scriptures, they invited me to their Bible class. As they were very insistent, I finally consented to come, although I fully realized that I was weak and inexperienced.

The reading lesson at the meeting I attended was 1. Cor. 15. All went well till we came to the 29th verse, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" This was puzzling to them. Presently I was given to understand that they would like to hear my opinion. I therefore rose and explained, to the best of my ability, the principle of salvation for the dead. I felt that, in my weakness, I was made strong, and that the power of the Holy Spirit rested upon me.

I tried to explain to them that faith in the Lord Jesus Christ, repentance, and baptism for the remission of sins, were necessary for the salvation of the children of men on earth, and that the gospel is the same for the dead as for the living. Then an old gentleman stood up and excitedly declared that he knew me for what I was—a "Mormon"! A man on each side forced him to take his seat, and he was simply furious. He seemed to be possessed of an evil spirit. When all was quiet again, one of the teachers stood up and said, "Brethren, this is not right; I have known this man [pointing to me] since he was a little boy, and I can testify to you that he is a thorough Christian. I would ask you to treat him as such." Then he said to me. "You may prove what you say, by the Scriptures." I then read 1. Pet. 3: 18-20, and 4: 6, to prove that our Lord went and preached the gospel to disobedient spirits in order that they might be judged according to men in the flesh.

But, he said, baptism is not necessary to salvation. Was not the thief on the cross saved? Did not he go to heaven without baptism?

No, I answered, our Lord said to him, To-day shalt thou be with me in Paradise, and there they went; not to "heaven." Peter tells us that Jesus went and preached to the "spirits in prison"; therefore, the thief must have been there, too.

Many other things I said, and when I had finished, one of the Brethren said, "You know the Scriptures too well for us." The meeting lasted four hours instead of one hour. At the close I asked whether I would be admitted, if I should come to the next meeting. "No," came a chorus of voices. The next day I met one of those fellows, and he coolly informed me that if it were not for the law, he would shoot me. Well, I said, there must be something wrong with one of us.

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 7, 1917.

EDITORIAL.

PALESTINE, THE JEWS, AND ARMAGEDDON.

SOME important items of news have come from Palestine lately. One is to the effect that Jews in that country have sent a telegram to the Socialist congress in Stockholm, stating that the Turkish authorities have ordered the Hebrews to leave the Holy Land, and that measures of the greatest severity have been taken against their colonies in Jerusalem and elsewhere. It is feared that wholesale massacres will follow, and that the sanguinary scenes of Armenia will be re-enacted in Palestine.

It is one of the pathetic features of this world conflict that, while the Jews are fighting, bleeding, and dying on every battlefield and under every flag, they have neither flag nor country, recognized as their own, for which to give their lives. They have fallen by the thousands. But in most of the countries for which they are now shedding their blood they have been treated as undesirable aliens. They have been persecuted and slain as enemies.

For some years now the eyes of many of the race have been turned toward the land of their fathers, and the hope was entertained by them that their redemption as a nation was near. Through the generosity of philanthropists, such as Baron Edmund de Rothschild and others, and the efforts of Zionistic and other colonization societies, more than £100,000,000 have been expended in Palestine on the establishment of Jewish colonies and the maintenance of agricultural and technical schools, and these efforts have been eminently successful. And now, it seems, that many of the Jews are losing sight of the star of hope which dawned to them in the Zionist movement. It is a cry of despair that comes from the fertile plains of Sharon and Esdraelon, and the sun-bathed valley of Jordan. Thousands of the Jews have fled to Egypt for safety. What the fate of those who remain will be, time alone will tell. But it is evident that if the Turks see another opportunity of slaughtering defenceless, peaceful colonists, and appropriating their belongings, they will not let that opportunity pass.

Another item of news from Palestine is to the effect that the Turks are about to evacuate Jerusalem. If this report is confirmed, it means that they have given up hope of defending that ancient stronghold against the British force operating in the vicinity of Gaza; or, it may mean that they are concentrating their defence

in the fortified city of Acre, and north of Mount Carmel, where Napoleon was rather ignominiously defeated in 1799, and where the British, in 1840, won an easy victory over the forces of Ibrahim Pasha.

The city of Acre—in the New Testament called Ptolemais (Acts 21: 7)—was once a military stronghold and a city of great importance. It overlooks the valley of Esdraelon, where was situated the ancient city of Megiddo and where the Mountain of Megiddo—the famous "Harmageddon," or "Armageddon," of the Revelation by John—still stands as a sentinel looking into the misty future. In that valley, "by the waters of Megiddo," Barak, one of the judges of Israel, defeated Sisera, and there Debora and Barak sang the song of victory recorded in Judges, chapter 5. "The stars in their courses fought against Sisera" (Judges 5: 19). There Gideon defeated the Midianites, with his select army of 300 men (Judges 7: 22). There the battle against the Philistines was fought, in which Saul was defeated and so badly wounded that he preferred death at his own hand (I. Sam. 31: 3, 4). There King Josiah was defeated and slain, when he tried to intercept Pharaoh Necho, who had undertaken a military expedition against Assyria. There the Crusaders fought some great, though, apparently, futile battles. But all this belongs to the past.

From the Revelation by John (chapter 16), it appears that the last battle among the nations of the earth immediately before the coming of our Lord Jesus Christ to reign in power among men, will be fought in this Valley of Megiddo. John tells us that when the sixth angel pours out his vial upon the River Euphrates, in order to prepare the way for the "kings of the east," three unclean spirits appear. One proceeds from the "mouth of the dragon," one from the "mouth of the beast," and one from the "mouth of the false prophet." These unclean spirits, or demons, John says, are to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And the place of the final conflict is Armageddon (Rev. 16: 12-16).

We shall not attempt an explanation in detail of this difficult prophecy. The "kings of the east" may probably refer to the Persian empire, which may yet have some important part to take in history. The three demons represent doctrines of the adversary of Christ, as promulgated by some Power which has perpetuated the principles of pagan Rome (the dragon), by another Power which stands for the principles of the apostate Christendom (the beast), and by a third Power, which represents the system of some false prophet. These three, working together, will succeed in plunging the world into conflict which will end only with the defeat of the forces of the evil one at Armageddon. This is a general indication of the prophecy. But one great truth revealed in connection with it is this, that when the three evil powers have

succeeded in arraying the nations of the world against each other, then it behooves the saints of God to be on their watch and keep their garments clean, for then the Lord is near. "Behold, I come as a thief."

But, if we understand the prophecies correctly, Jerusalem will be in the hands of the Jews before the last battle of Armageddon. Zechariah tells us that it shall come to pass in that day that the Lord will seek to destroy all the nations that come against Jerusalem, that He will "pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." When that spirit fills the hearts of the Jews, they shall look upon the Lord, their Redeemer; for He shall appear, "and they shall mourn for Him," when they see His pierced hands and feet, and side. "In that day shall there be a great mourning in Jerusalem" and throughout the land, but that is the mourning that precedes repentance and deliverance (Zech. 12: 9-14; see also chapter 14).

Palestine belongs to the Jews. They will yet be gathered there, painful though their present situation may be, for the promises of God will all be fulfilled.

J. M. S.

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in Co-operative Hall, King Street, Oldham, on Sunday, May 27th, 1917. There were in attendance: President George F. Richards, of the European mission; Elder George F. Richards, Jr., and Sister Edith M. Richards, of the Liverpool office; President Wilford F. Burton. Elders Albert S. Allen, Cyrus Robinson, and Robert W. Cluff, of the Manchester conference; Elder Hugh S. Latimer, of the Sheffield conference, and President Benjamin R. Birchall, of the Dublin branch of the Irish conference. Owing to sickness, Elder Alma Moss was not in attendance.

The morning session commenced at 10:30 by singing, "Hope of Israel." Invocation was offered by Sister Elizabeth Moss. Singing, "Jesus, once of humble birth." The Sacrament gem was led by Sister Florence Howarth. The Sacrament was administered by Brothers Arthur Johnson and James L. Jackson, assisted by Elder Cyrus Robinson and Brother John Hollingworth. The fifth commandment was given as the concert recitation, led by Sister Florence Howarth. Early Church history, covering a period of the first sixteen years, was very ably given by Sister Mary Bamford, of the Rochdale branch.

A duet was then rendered, entitled, "Lest we forget," by Sisters Rosie Longton and May Mills of the Oldham branch.

"The aim and purpose of Sunday school work," was very ably set forth by Sister Emmeline Cooper of the Hyde branch.

President Wilford F. Burton made a few remarks, and called upon Elder George F. Richards, Jr., to speak.

Elder George F. Richards, Jr., said that the churches of to-day bear record of the apostasy which was anciently predicted by inspired men. In testimony thereof, he read excerpts from a recent sermon of a distinguished clergyman, in which he depicted the "strange want of power in the Church of God," and offered, as the cause of the "strange paralysis," the belief that "the Church needed to-day a re-discovery of God," that it was weak "because God was so distant, so unreal, so dimly seen." The speaker observed that men hear truth: they acknowledge their lack of power; but do not hearken. They fail to see in the wonderful visit of God the Eternal Father and His Son Jesus Christ, to the Prophet Joseph Smith in this dispensation, and in modern revelation, the much needed "re-discovery of God;" or in the Priesthood restored to earth, the divine power which is lacking in their own church organizations. The Latter-day Saints proclaim to the world a re-discovery of God, a re-establishment of His power on earth, the restoration of the gospel of Jesus Christ in its fulness.

The session closed by singing the hymn, "We are watchers, earnest watchers." Benediction by Brother James Diggle.

There were seventy-six persons present.

The afternoon session commenced at 2:30 by singing, "Come, come, ye saints," and prayer by Sister Florence Allsop of Hyde branch. Singing, "High on the mountain top."

President Wilford F. Burton welcomed all to the conference.

Elder Albert S. Allen then presented the names of the general and local authorities of the Church. All were unanimously sustained.

Elder Cyrus Robinson was the next speaker. He bore testimony to the truth of the gospel that had been restored to earth again, which, he said, was the same gospel that was enjoyed by the saints of old when Christ was upon the earth. He told how the people rejected the message then, even as they were doing at the present time. The signs of the times, he said, point to the second coming of the Savior. The world needed to repent of their sins and comply with the gospel ordinances that they might be worthy to meet Christ when He comes.

Elder Robert W. Cluff said he felt well in the gospel of Jesus Christ, but he felt weak in attempting to speak in public. But it was his desire to obey those who were placed over him. And it was love for the gospel that caused him to be so far away from his home as he was at the present time. He said he enjoyed his labors, and he felt that the Spirit of God was present. He said he had a strong testimony of the gospel. Flesh and blood had not revealed it to him, but his Father in heaven.

Elder Hugh S. Latimer, of the Sheffield conference, spoke next. He said that if the world knew the "Mormon" people as they

really are, they would not think of them as they do, for they—the saints—believe in all truth. He quoted the First Article of Faith and commented on it, and explained the difference between our belief and that of the world. We believe that we are the offspring of God; that we are His children, and are in the likeness and image of God; that Christ and the Father are two different persons, each having material bodies, but that the Holy Ghost is a personage of spirit, and a witness of the Father and the Son.

Sister Flossie Osborne sang a vocal solo.

Elder Albert S. Allen was the next speaker. He said he rejoiced that he was engaged in the work of the Lord, and was happy to know that he belonged to the Church of God. He had been abundantly blessed of the Lord in his labors since leaving home, and not only had he been blessed, but his family also in his absence. He had found that the Lord is mindful of those who try to serve Him. He encouraged all to seek to know the will of God and live near the Lord and keep His commandments, and if they would do this, he said, they would need to have no fear of what the morrow might bring.

President Wilford F. Burton was the last speaker. He said that he would like to centre his remarks on the Book of Mormon. He read from the thirty-seventh chapter of Ezekiel to show that a book would come forth, which would be a record of Joseph and his companions, and this would be joined with a record of Judah and his companions, and they would be one in the hand of God. He also read from the twenty-ninth chapter of Isaiah, where we read that a book would be delivered to one that was learned. He told of how the Book of Mormon had come forth through the instrumentality of the Prophet Joseph Smith, the boy whom God had raised up for this purpose. He had confounded the wisdom of the wise and the prudent in bringing such a record to light, which was a record of one branch of the house of Israel, which had been separated from their brethren. He also read from the Book of Mormon, showing when and how it would come forth.

The meeting closed by singing, "O ye mountains high." Benediction by Brother Thomas Flitchcroft.

There were one hundred and fifty persons present.

The evening session commenced at 6 o'clock by singing, "Arise, O glorious Zion." Invocation was offered by Sister Eda Palmer. Singing, "An angel from on high."

Elder Benjamin R. Birchall, president of the Dublin branch of the Irish conference, was the first speaker at this session. He asked an interest in the faith and prayers of the saints, that he might be able to control his feelings, for they were very tender at this time, because he and his wife had been called upon to part with their dear son, who had lost his life in the service of his country. We are all, he said, engaged in the battle of life, and at times this battle seemed very hard to fight. But the gospel light

which he had received helped him greatly to bear the burden of grief which they were called to bear. The parting was hard to endure, but the testimony he had of the gospel brought solace to his soul, for they did not mourn as the world do. He had the assurance that they would meet again, for he felt that in the passing of their son he had gone to render service behind the veil, away from war and turmoil and strife, and that there was a link between them, each working in his own sphere. He said he felt well in the gospel, and bore a strong testimony to the truth of it. He had borne his testimony before in this hall, he said, and was happy to be able to do so again, for it was the town of his birth. He told of being in Salt Lake City, and his first attendance at a "Mormon" meeting, and what impressions he had when he beheld the Prophet of the Lord. He felt that he was in the presence of a living Prophet. He said he had been sent to Utah to convert the "Mormons," but was converted himself. He thanked God for the knowledge he had of the truth of "Mormonism," and said he knew that in his associations with his brethren he was in company with men of God. He had lived in Utah and mingled with the Latter-day Saints and learned to love them, for they have the true gospel of Christ.

By request the hymn, "Brother, thou wast mild and lovely," was rendered by James Brierley, Joseph Wiseman, Elizabeth Moss, and Rosie Longton, of Oldham branch.

President George F. Richards was the concluding speaker. He said we should live together in love so as to weep for the loss of those who die, and more especially for those who have not hope of a glorious resurrection. But our mourning should not be as if we had no hope of a future meeting. When we elders left our homes in Zion, we sorrowed at having to part with our loved ones, and they sorrowed at parting with us, but neither they nor we would have had it otherwise, for we accepted the call as from the Lord. We are comforted in the assurance we have that after having filled our missions in honor, there will be a happy meeting with those we dearly love. So it is with the parting by death of loved ones who have the assurance that there will be a grand and glorious meeting with their dear ones when this life's mission is completed. Such assurances the gospel gives to its faithful adherents. To all such the grave is robbed of its victory, and death of its sting. Death and the grave are but forward steps in man's eternal advancement towards perfection and celestial glory. The speaker bore his testimony to the truth of the gospel and its saving power, admonishing the saints to be faithful to the end; and warned the strangers of the danger of procrastinating the day of their repentance and acceptance of the gospel.

A violin solo was rendered by Sister Amy Diggle, of the Hyde branch.

Sister Elizabeth Gleaves sang a vocal solo.

Closing hymn. "God be with you till we meet again." Benediction by Brother B. W. T. Norman.

There were one hundred and ninty-five persons present.

A Priesthood and lady missionary meeting was held on Saturday, May 26th. 1917. at 4 p.m., at Manchester. President George F. Richards of the European mission, Elder George F. Richards, Jr., President Wilford F. Burton, Elders Albert S. Allen, Cyrus Robinson, Alma Moss, and Robert W. Cluff, of the Manchester conference, and Hugh S. Latimer of the Sheffield conference, were in attendance. All members of the local Priesthood and lady missionaries reported their labors in the work of the Lord. President George F. Richards gave some good instructions, as did his son, George F. Richards, Jr.

ALBERT S. ALLEN, Clerk of Conference.

CHRONOLOGY OF THE WAR.

May 3.—Severe fighting on the British front in France. A sector of the "Hindenburg Line," west of Queant, penetrated.

May 4.—Severe fighting continues. The British are said to be maintaining the ground they have occupied, except at Cherissy.

May 5.—During a fierce struggle at Soissons and Chemin de Dames, the French capture 8,200 prisoners.

May 7.—A hostile aeroplane drops four bombs over the outskirts of London.

May 14.—British forces destroy a Zeppelin in the North Sea.

May 16.—The Italians resume the offensive on the Isonzo. M. Miliukoff, the Russian minister for foreign affairs, and a friend of the Allies, resigns.

May 17.—U. S. torpedo boat destroyers arrive at Queenstown. Secretary Daniels announces that U. S. naval vessels have been operating with the Allied forces in European waters. The British occupy Bullecourt.

May 20.—The British occupy a section of the "Hindenburg Line," on a front of over a mile, between Fontain-les-Croiselles and Bullecourt.

May 21.—The French capture trenches on the northern slope of Mont Cornillet.

May 24.—Count Tisza, the Hungarian Prime Minister, resigns. He has been regarded as the corner stone, in the Dual Monarchy, of the Triple Alliance.

May 26.—A large squadron of aircraft attacks a district on the southeast coast of England. Seventy-six persons reported killed and one hundred and seventy-four injured. Three of the raiders brought down in the Channel.

May 27.—The Italians report heavy fighting on the Carso, and the capture of 22,419 prisoners since the 17th of May, this year.

FROM THE MISSION FIELD.

Change of Address.—The address of the headquarters of the Leeds conference has been changed to 10 Park Crescent, Otley Road, Bradford.

Baptisms.—A baptismal service was held at Manchester (Manchester conference), on Saturday, May 26th, 1917, at which three souls were added to the fold. President Wilford F. Burton officiating. The new members were confirmed at the water's edge immediately after baptism.

Memorial Services.—On May 13th, 1917, at 32 Grafton Street, Leicester (Nottingham conference), memorial services were held for two of the boys of the branch, Seth Bradley and Leonard Ward, who had given their lives for their country. Consoling and appropriate remarks were made by the speakers.

Lady Missionaries.—The following lady missionaries have been set apart since the last report appeared in the *Star*:

Liverpool conference—Elizabeth Ann Southworth, Margaret Ann Bethel Morris, Isabella Leak, Isabella Sandford.

Birmingham conference—Hannah Elizabeth Jevons, Louisa Mason, Ada Cowdrill, Edith Mildred Lowe, Jane Savage.

London conference—Margaret Hailes, Gladys Margaret Hailes, Celia Frances Barns, Madeline Hill, Elsie May Butcher, Florence E. Vincent, Emma Elizabeth Steele, Gertrude T. Salt.

Relief Society Organized.—President James Gunn McKay reports that on Wednesday, May 23rd, 1917, he and Elders William J. Loosle and William Payne, visited the Holloway branch (London conference), and organized a Relief Society there. A short, preliminary program was rendered, and the following officers were set apart: Sister Alice Willmot, as president; Sisters Eliza Lee, as first counselor, and Emily Jane Phillips, as second counselor, with Sister Snsa Ellis as treasurer. Officers from other Relief Societies in the conference were present, and good advice and encouragement were given to the new officers.

District Meeting.—On Sunday, May 13th, 1917, two sessions and a Priesthood meeting were held at Hull (Hull conference). In the afternoon session a very interesting program was given, as follows: Recitation, by Edith Thorpe; song, by the second Primary class; concert recitation, by the first Primary class; "Pharaoh's dream," by Lily Bushell; Story of David, by Karl Thorpe; Bible story, by Olive Hudson; song, by the first and second Primary classes; sayings of Jesus, by the first Primary class; and recitation, by Edna Frith. Reports of the branch were given by President George H.

Norman and Superintendent William F. Bushell. In the evening appropriate remarks were made by the elders. President William D. Lewis and Elders William A. Linford and Oliver G. Ellis were present.

Branch Conference.—Two interesting sessions were held in Halifax branch (Leeds conference), on May 20th, 1917, Branch President Elder Horace Cook conducting. At the afternoon session a program was rendered by the Sunday School children, who sang collectively many soul-inspiring pieces. A Sacrament Gem was led by Joe Walton; Articles of Faith recited by Sister Doris Wilman; solo by Ivy Shaw; Life of Brigham Young, rendered by Sister Mary A. Walker. The presidents of the various organizations reported the same in good condition. At the evening session Eben J. Robinson, president of the Leeds conference, and Elder David A. Owen made appropriate remarks. Elder Horace Cook reported that the branch was in a good and flourishing condition. Solos were rendered by Sisters Edith Pratt and Lily Walton. In all, a glorious portion of the Holy Ghost was felt, every one feeling greatly benefited.

DIED.

WHITE.—At Kings Lynn (Norwich conference), on April 22nd, 1917, Agnes White. Deceased was born December 17th, 1855, at Melton Constable, Norfolk, England. She was baptized June 21st, 1905, by Elder James C. Cameron, and was confirmed the same day by Elder Horace W. Vincent. She died a faithful Latter-day Saint.

WALKER.—George E. Walker, whose death, on the 7th of May, 1917, as a result of wounds received on the battlefield, has been reported in a previous issue of the *Star*, was baptized on the 15th of July, 1910, by Elder K. U. Brewer.

BAILEY.—At Nelson (Liverpool conference), April 28th, 1917, Brother Watson Bailey, of heart failure. Deceased was born in October, 1855, and was baptized at Nelson, Lancashire, July 10th, 1907, by Elder Thomas G. Lambert, and was confirmed the same day by Elder Henry Thornley. He died a faithful Latter-day Saint.

CONTENTS:

Our Duty to God, to Humanity, and to Country 353
Why I Left the Presbyterian Church 357
Editorial: Palestine, the Jews, and Armageddon 360
Minutes of Manchester Conference 362
Chronology of the War 366
From the Mission Field 367

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